There was some smuggling
439 of goods across the Libyan border, but this smuggling was done on a
648 very small scale. Before the Egyptian government imposed restrictions on imports, the prices of the goods in the Libyan market were close to their prices on the Egyptian market. Except for a very few items which were not found on the Egyptian market, smuggling goods from Libya offered
653 a very limited financial gain to the smugglers. In recent years, this situation has changed, however. With population increase in Egypt threatening disaster, and with the cultivable land in the valley reaching its maximum productivity, the attention of the government was drawn to the fertile yet dry land of the northern strip of the Western Desert as a possible means of expanding the cultivated area. A number of projects are taking place at the present time under the land reclamation act. The most important of these projects is the Eastern Mariut project which is directed toward the irrigation of the lands of the Western Desert through the channelling of the flood waters of the Nile into a network of canals covering an extensive area of the northern strip of the Western
315 Desert. Also, recently, oil has been discovered in the area, and since
457 the end of the Second World War, the area has been a major attraction for tourists.

439 More important is the increase in traffic of smuggled goods from
[651] Libya. Custom restrictions on imported goods to Egypt have created a
[656] scarcity of American and British manufactured goods which raised their price on the Egyptian market and made smuggling a profitable activity. An opposite-direction smuggling of sheep and goats from Egypt to Libya
[315] created a great shortage in the Egyptian meat market. Before the discovery of oil in Libya, the Western Desert area supplied the Egyptian

439 market with more than one-third of its lamb meat. The other two-
[315] thirds of the lamb market was supplied from the Sudan, the Delta, and
[315] from Libya. Oil industry in Libya attracted a large number of the young
[178] tribal members in Libya, who had originally undertaken the main task of
[464] sheep pastoralism. As a result, the population of sheep and goats in Libya dropped sharply. Not only did the Libyan market become unable to supply the Egyptian market, but it was also unable to support itself and was forced to pay high prices for the Western Desert sheep and goats.
[457] The price became even more attractive after the devaluation of the Egyptian pound which gave higher value to the Libyan currency, and hence, the price of sheep. In the last decade, the number of smuggled sheep reached a point where it created a great shortage of lamb meat in Egypt. All government attempts to stop smuggling activities in either direction have failed.

657 All these factors attracted the attention of the government to the area and its people. The need to control the tribal population became evident. But since it is difficult, if not impossible, to control a population which is constantly on the move, the first step the government took to control the tribal population was to settle them in permanent villages. A number of projects are underway. The aims of these
[654] projects are to increase the cultivated land and to improve the pastures
[137] by introducing new and highly nutritive pasture plants in areas where agriculture is not feasible. Attempts have also been made to promote local crafts and industries. The intentional efforts of the government
[178] to settle the tribal population is supplemented by the gradual drift of
[464] many tribesmen, especially the younger generation, to seek part-time or

5: Peters E-5 (1948-1950) 1967 MT9 Libyan Bedouin MT9
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sections constituting the combinations which makes the facts of feud intelligible. Furthermore, several different types of power structures exist which serve the different interests of the people composing them, and these are interlinked in combinations of superior span. But the formation of these structures and the modes in which they combine are quite unlike the articulations in a lineage system. Characteristically, the segments in a lineage system are conceived of as building up hierarchically to span what is spoken of as a total society, the apex of the system affording a spectacular and fixed definition of its boundaries. Had I been using this concept in this paper the founding ancestress of the nine Cyrenaican tribes, Sa'ada as named by the Bedouin, would have served this purpose and would have been given inappropriate prominence. The views presented here have the consequences of retreating from a concept of a total society. The people to whom the facts given are related are the camel-herding tribes only. Some of them have relations of many kinds with the cow-herding folk who inhabit the northern plateau area, and these relations are also significant for the analysis of a wide range of problems; genealogically both cow and camel herders are seen as part of a single structure, but the differences between them with regard to their economy, the size, composition, and distribution of their residential units, their political and ritual life is so great that to conceive of them as a single social structure is not useful. Moreover, the far western tribal sections have relationships of such urgency with their neighbours in Tripolitania (who are excluded from Cyrenaican genealogies) that to cut off these relationships as lying outside Cyrenaican society would be quite unwarranted. The same can be said of the relationships of the tribal sections in the eastern part of Cyrenaica with their genealogical cousins, the Aulad 'Ali of Egypt, who, although residing across a national border, are closely linked to some of the Cyrenaican Bedouin. Some tribes also have to rely on the people of the southern oases for an item of diet and an outlet for surplus wool, and the net of kinship is spread out to include them. In these cases they come into contact with other ethnic groups such as Berbers and Tibu, and through the oases they extend their lines of communication southwards to Wadai, Chad, and Bornu. As an indication of the effectiveness of these links, it is only necessary to add that people inhabiting Cyrenaica make periodic and regular visits to these far southern places, and that in 1948 a shaikh, living near Ajadabiya in south-western Cyrenaica, collected blood-money contributions from kinsmen in Wadai. A single structure cannot possibly include, for analytical purposes, these sorts of relationships.

Finally, it must be stressed that the facts given here refer to the period 1948 to 1950. Since then oil has been discovered in large quantities near the territory of a tribe where I spent most of my time while resident in the country, and where there was one tin shack in 1950 there is now a modern port with roads extending southwards from it into the wilderness. I see no reason to assume that social relations as I observed them are present today or that they were the same at any time in the past either. Before the advent of the Sanusi Order in the early eighteen-forties, it is known that one lineage at least was dominantly powerful and that its leader tyrannized a large part of Central Cyrenaica.[1] His descendants constituted a powerful group in

[1] Smith and Porcher, 1864. These two archaeologists met this leader and continued their archaeological researches around Cirene only with his goodwill, although the site is not on the territory of his tribe as I knew it in 1950. They also speak of him as inhabiting a castle which also lies outside the